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RELIGION IN THE
INTEGRATION OF PERSONALITY

by

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RELIGION IN THE INTEGRATION OF PERSONALITY

I

MEANING OF TERMS USED

Jesus said, "I am come that they might have life and that they might have it more abundantly."[1] His message, and his mission was to give a new interpretation to life that would help others live more completely and fully than before. His life has shown men that the supreme end of living -- the ultimate scale of human values -- is the achievement of a life in complete harmony with God and with man. This, I hold, is a well-integrated personality.

Each person, at some time, must meet with his nobler self; and for himself, must construct a unified and consistent world. The materials for this world he will find resident in his own experiences -- in the meanings and values they have given life. If he is to be a well-integrated personality, he has to develop some philosophy of life, concentrate on some ideal, and move to some goal. This philosophy, ideal, and goal is found through a number of avenues, one of which is religion. Being religiously inclined by nature, man, perhaps unconsciously, seeks to achieve integration of his personality through religion.

Religion

Before any discussion is begun, however, it is best to define what we mean by religion. There is, perhaps, no term more difficult to define than religion. Though many definitions have

1 John 10, 10.

been given of the nature or essence of religion, framed from various points of view, none can be said to truly and fully express the meaning of religion.

In psychological terms, religion has been defined, primarily, as an attitude of feeling, or volition, or thought -- all of which enter into the process of integration. An illustration of the definition of religion as feeling is found in Friedrich E. D. Schleiermacher's famous statement that the essence of religion consists in "the feeling of an absolute dependence" upon the Infinite. Religion has always been heavily charged with emotion manifested in the sense of man's dependence upon and reverence toward a superhuman power. This is feeling that religion is not merely feeling; it is also as William James says, "a postulator of new facts as well." This involves intellectual thought. Approaching religion from the intellectual side, G. W. F. Hegel believed that religion consists in the apprehension, through representation or pictorial idea, of man's union with the Infinite. It is true that religion has been much concerned with ideas, concepts and beliefs, through which it hoped to arrive at Truth -- Truth being conceived as absolutely and divinely revealed. But a conception of religion in intellectual terms is not enough, for, even when coupled with emotion, it leaves out the great field of conduct in character development -- of the will to do and live. Religion as essentially a matter of will-attitudes has been promulgated by Immanuel Kant. He has defined religion as "the recognition of all our duties as divine commands." This implies a

practical and volitional attitude toward a higher power, but it also takes into consideration the moral order -- the moral law within man. Out of this attitude, develops the idea that religion is concerned with values and the conservation of those values. From this developing point of view religion becomes an aspect of the process by which man achieves integration of personality.

But religion has not been, as yet, adequately defined. After a survey of the multitudinous definitions that have been used to differentiate religion, I can come to only one conclusion -- that it is impossible to include in one definition the essence, use, function, value and meaning of religion. It is evident from the psychological definitions just mentioned that all such definitions appeal to some one element in the conscious life -- all containing some truth but not the whole truth. Hence all definitions of religion are more or less relative and should be taken rather as postulates than as axioms.[2] Religion thus becomes a personal matter. But for the purpose of our discussion of religion let us employ a broad conception. Religion, then, regardless of what else it may involve, shall be at least the reaction of the entire human person to the problems and values and aims of life. It must necessarily be based on judgments and convictions as to the true, satisfying and enduring values of human life. This includes the person's entire experience, his thoughts, feelings and actions whereby he endeavors to live in relationship with what he deems to be the supremely worthful Power controlling the world. It cannot

2 Pratt, James B., The Religious Consciousness, p. 1.

be merely a subjective experience but must be objective as well -- having faith in some object. Thus it becomes life at its highest and best, and the interpretation of life in terms that will give the fullest and most complete meaning to life. It is the disposition of the entire self through service and devotion to the highest cause of which one is conscious. In the fine words of Henry N. Wieman, it is "the process of organizing the self around and toward the highest value."[3] It is the progressive discovery and reorganization of values around a great value, the identification with it, and the creation of a new life through it.

For the purpose of this paper, however, a more theistic conception of religion is presented. For us, then, religion must embody the idea of God as an absolute power or principle, working in the universe in personal relationship with man, and leading him toward a clearly and definitely defined goal. When man has entered into a personal relationship with God he constructs a scale of life values. In the light of God as the supreme value he determines what are the highest, most satisfying and most lasting values of life. He contrasts his life with the life that he might have in God. He recognizes his actual failures and becomes dissatisfied with the disharmonies of his existence as compared with the higher life. Out of this recognition and dissatisfaction with his present life there springs up within the soul of man a sincere longing for religion. Such a longing brings submission to a Transcendent and Immanent Being who is the Perfect Fulfillment, the Eternal Source and Conservator

3 Wieman, Henry N., Normative Psychology of Religion, p. 29.

of those true, permanent and supreme value of life. Thus man reaches a belief in a higher power whom he knows as God. He is brought into a "sense of sacred rersonal Presence."[4] Such a relationship involves certain acts necessary on the part of the believer -- acts of worship, sacrifice, prayer and obedience.

Thus religion elevates every human individual to the possibility of eternal companionship with God. It is the highest and most satisfying expression of life. It unifies, strengthens, and supplements all the other values of life. It places life in a setting that changes none of the facts of life but gives them new meaning. It gives human life an eternal goal and value. It brings God and man into a closer and more personal communion -- woven into one webb of life. One can readily agree then with Edgar S. Brightman, that "the chief function of religion is to bring man to realize in feeling, in thought and in action, a due sense of the worth of personality, individual and social, human and divine."[5]

Personality

But what is meant by personality? At the beginning of our attempt to define personality let us admit that there is no exact and complete definition of that profound and mysterious potentiality -- personality in man. An examination of some of the numerous concepts of personality will reveal the many different points of view from which the subject can be approached. The physiologist accounts for personality in terms of the functioning

4 Buckham, John W., Christianity and Personality, p. 102.
5 Brightman, Edgar S., Personality and Religion, p. 10, 11.

of the glands of internal secretion. The behavior psychologist will approach personality from the standpoint of the mechanisms of the reflexive system, and conceive of it in terms of habit patterns resulting from conditioned reflexes. The social psychologist sees personality as the result of the interaction of the growing person with other persons and the social milieu. For him personality becomes the sum total of all of a person's characteristics. The psychoanalyst carries his explanation of personality deeper than the social psychologist when he explains personality in terms of the results of the resolution of the conflicts of the "libido" with obstructions in the social environment or within the self. The personalists regard personality as the result of conscious proposing towards an integrative totality. A person is a self-conscious, knowing, self-determining end in himself. As such he has a unique meaning and worth realized fully in his relations with his fellowmen, but inherent in him.

These varying concepts of personality reveal that personality is itself complex and is complexly interrelated with its environment. It is the sum total of all the factors that have been mentioned in the above discussion, as constituting personality. To bring together all the factors that are involved in the development of personality in their interaction, it might be suggested that psychologically "personality is a more or less stable organization of physico-chemical elements, impulses, habits, attitudes, ideas, and purposes undergoing continuous change."[6] In its very nature personality is a process, a

6 Bower, William C., Character through Creative Experience, p.259.

becoming. Its content, pattern, and direction are constantly being modified by the adjustment of the growing person to his environment. It has power, to some extent, to turn life in any desired direction with effectiveness and in full consciousness of the highest motives. This implies "moral self-control, the inhibition of low aims, and the sublimation of impulses toward the wasting of powers on the trivial to high uses in forwarding the ideals of life. It is the completest self-control in the interest of the highest possible aim."[7]

John W. Buckham pays personality the highest tribute in regarding it as the key to the meaning of man, nature and God. More generally personality is conceived of, according to George A. Gordon, as the ultimate truth of the individual human being; it is the one fixed point that looks on tempests and is never shaken. But further than this, personality cannot be defined and any attempt at definition reaches abyssmal depths. Therefore, in its broadest sense, personality may be said to be what the individual is as a whole -- in the totality of his impulses, habits, attitudes, and ideas.

Personality is achieved, not inherited, and moves toward the perfect personality as found in God. The foundations of personality are laid in early youth and are developed through the interaction of the individual with his social environment. It is the product of a dynamic relationship of what heredity bestows and the social "milieu" presents. The individual is forced to make constant adjustments to social situations, if he is to acquire habits, attitudes, purposes, ideas and ideals,

7 Flewelling, Ralph T., Creative Personality, p. 284.

approved by society. Thus it becomes the task for each individual to build a well-organized, consistent and unified personality -- an integrated personality. He begins the integrative process through the organization of his drives and propulsions about satisfying ideals and purposes, and in the pursuit of these, he gradually attains integration of personality. Life, for him, is unified in its motives, purposes, and objectives; he is undivided in his loyalty and devotion to them. Through such a process man achieves integration.

Integration

How is integration to be defined? Integration may be defined as the bringing together of parts into a whole. It is the focusing of the total personality on one purpose or value. When applied to life in general it might be taken to mean a life in which all desires, aspirations and endeavors are harmonized and marshalled toward the achievement of the highest and best of which one is capable. All of one's drives and propulsions must be organized around a satisfying ideal and dominant purpose if perfect integration is to result. Integration as a coordination and assimilation of all the elements constituting personality is a life-long process -- it will never sweep to one grand climax of perfected integration. Man will be constantly challenged and lured upward by higher values, and will suppress lower values. He will discover greater values and appreciate their deep and comprehensive meanings, over against the present values. As he progresses in the process of integration life will grow more abundant.

Man, being desirous of the Abundant Life, will seek perfection in integration. If he would achieve that integration he must recognize that "the maximum integration is not absolute perfection of attainment but rather wholeness of devotion to the highest one knows."[8] Such an integrative process does not discount mistakes and errors, or even prevent problems. It rather tends to increase the problems in order that such integration may be a growing process and that integration of personality may be achieved.

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8 Wieman, op. cit., p. 333.

II

THE NEED OF INTEGRATION

The very fact that personality is an achievement suggests that there is a need for integration. Within each individual there are many discordant impulses and conflicting ideals. There is, within everyone, a constant inner strife and demand for some sort of unity in and direction to life. It is obvious that all of the elements that stir an individual cannot be built up into one whole, for many of these are at war with each other. Some of the impulses and tendencies must be suppressed as inconsistent with the ideal which has been adopted as a goal in life. Others should not only be accepted but encouraged as being in accordance with the highest standards. In the process of integration the great mass of impulses, tendencies, wishes, sentiments, ideals, and purposes come before the individual's "self" for judgment. Through the exercise of his volition he chooses the purposive activities that are consistent with his dominant purpose and are in harmony with his ideal. In making such a decision the individual must take into consideration not only himself but society. He must take cognizance of the fact that life consists broadly of two activities, "the adjustment of things to ourselves and the adjustment of ourselves to things."[1]

The process of adjustment involves a number of problems. Since the beginning of the twentieth century considerable progress has been made in the study of problems connected with the integration of personality. A number of sciences and professions

1 Drake, Durant, Problems of Religion, p. 243.

have become interested in it, and have made contributions to it. In 1909 William Healy began the testing and examination of juvenile delinquents in Chicago. Since then clinical psychology has made rapid progress and has been of particular service to the juvenile courts in the integration of maladjusted personalities.

Dr. Healy's investigations revealed a greater need for integration, and stimulated more interest in its clinical aspect. The psychological approach is particularly concerned with the individual organism. Its major technique is mental testing. As medical specialists in the field of nervous and mental diseases, psychiatrists have been placing more emphasis upon maladjustments. Emotional disturbances and bad mental hygiene are stressed as the main causes of conflict and disintegration. Psychoanalysis, a special school of psychiatry, has arisen, and has had considerable influence in the explanation of maladjustment. In its attempt to integrate the unintegrated it has made some very worthwhile contributions. Social casework, in the specialized technique proposed by Mary Richmond in 1917, has stressed the importance of social environment in causing conflict and maladjustment. Other writers have also shown how the social situation controls the development of personality, and how the prejudices, attitudes and standards of groups with which the individual is associated determine his reactions.

Through the various approaches suggested above, clinical psychology has been quick to recognize the need for integration of personality. The vast multitude of impulses, urges, strivings, attitudes, ideals, and purposes must necessarily be assimilated

are coordinated into a whole. Any stress or pressure that disrupts the unity of personality leads to conflict. In the unceasing quest for security and social approval, man, sometimes, encounters group standards, conventions and social control that are opposites. Conflicts arise either between the competing stimuli from the social environment, between diverse and antagonistic elements in the individual's own personality, or between the person and the attempts of his group to force him into well-defined channels of expression.

Man's achievement in life depends on the way in which he resolves his conflicts. Such conflicts, if not resolved, exhaust the energies of the person so rapidly that some form of adjustment becomes necessary. If the tension is not released, disorganization and disintegration of personality will be the obvious result.

Unity and Direction: Life's Purpose and Activity

There must be some unity in life, and some direction to life's purpose and activity before any conflicts can be resolved. All of life, and all the actions and reactions of a person should have a unity of purpose. There should be some dominant life-object in some worthy cause or purpose that is the center of life. This worthy cause may be an institution, a social order, or a life philosophy. Its nature may be philanthropic, aesthetic, ecclesiastical, cultural, intellectual or some other. The purpose chosen, however, must be one which the individual finds adequate and satisfying as an outlet for all of his energies and which is to him supremely worthwhile. This purpose, which becomes a dominating purpose, is the focus of attention,

the strongest motive in behavior, and the source of greatest pleasure. It gives integration to personality and renders the person more firm and stable. It enters into judgments of conduct and forms character.

William McDougall has finely said: "Happy is the man whose character is formed from a well-balanced disposition under the influence of unquestioned ideals and of a supreme goal or master-purpose. His self-respect and ideals to which he is attached will supply him with dominant motives in all crude promptings of his instinctive nature; he is in little danger of becoming the scene of serious and enduring conflicts."[2] Through the development, organization, and unification of all the factors entering into the life of an individual in his interaction with society, all energies are directed toward one goal, and purpose. Before character is attained there must be devotion to some worthy enterprise. Such a purpose gives unity to life and direction to all of its activity.

United VS. Divided Personality

If life is to be at its best the individual faces the task of unifying his personality. He must reconcile all of his diverse impulses and ideals so that they are no longer in conflict but are rather organized into a whole, and constitute a self-consistent, stable, self-reenforcing system of motives. He must settle the problem of determining exactly his life goal and aim. He must rise above the weakness and deterioration that comes from self-distrust, fear and indecision to the realm of strength that is found only in one undivided aim and undissipated energy. Not until he has accomplished this, can it be

2 McDougall, William, Outline of Abnormal Psychology, p. 218.

said that he is an united self -- a well-integrated person.

Over against this is the divided personality which is often characterized as weak, cowardly, inconsistent, and unhappy. He is a failure in everything because he has not found himself. He is "at loose ends," for he has no ideal and no purpose in life. His activities are not concentrated on one cause and his life does not have a center. In this classification are included all of the maladjusted individuals from those having minor conflicts to those on the border-line. For lack of space, we shall omit any consideration of extreme psychopathic personalities.

If the self is divided, or is a dual self, there are forces constantly at war with each other. There is a lower, irresponsible, morally weak self always ready to respond to temptation, or accept the decisions of someone else. There is also a higher self ready to point out the dangers of the temptations, and constantly striving and struggling to overcome the weaker force. In such a situation there can be no unity or harmony. Unless some unity is brought about, the person may be driven into a psychosis. It is most unfortunate that the divided self is not always recognizable and often does not become apparent until an acute case has been developed.

In the process of integration all of the conflicting forces must be brought into some sort of unity. This may be accomplished by a number of different forces. Dr. Wieman gives some of the factors which automatically bring about a progressive integration. He suggests the following: external compulsion, danger great enough to threaten safety seriously, organic

need as hunger, organic pleasure-pain when it becomes a controlling interest, the approval or good will of those persons in a position to benefit or injure one's status or opportunities -- persons in socially strategic positions, ambition in the sense of drive toward gain specifically for the self, the conscience of the individual with its standards of right and wrong, strong love for another person, the approval of those few persons who command the respect and admiration of the individual because of their merited eminence in their particular fields, and devotion to the worth of some entity -- hypothesis, principle, person, object, creed or process. In addition to Dr. Wieman's suggestions let us note that any factor that inspires the highest and best in man may bring about integration, at least to some degree. Since integration is an achievement, a process, unless the standard is lowered, the result will be cumulative.

Happiness

While achieving the highest and best life, man also wishes to have happiness. Happiness adds zest to life and stimulates an interest in mankind. Thus it is of vital importance in the integration of personality. Men build lives around happiness as a center and measure the values of life in terms of the amount of happiness they bring.

Happiness in some degree is possible in almost every situation, but it can come in but one way. After a person has erected an ideal and has begun to serve a great value in the form of a definite worthwhile objective, he becomes happy as he begins to achieve progress toward his objective-goal.

Happiness might be described as a feeling that controls all of life in the achievement and the growth of the value cherished at the time. Happiness varies according to the quality of the value set up, the quantity of growth achieved, and the character of the method of attaining the goal. It cannot be acquired directly, but must come through a recognition of the values won, appreciation of the progress in the present, and enthusiasm for the future. It is dependent upon a well-integrated life having its roots in some cause, and is accompanied by relaxation and freedom from tension -- peace and serenity. Men will endure anything, and do almost anything for the sake of gaining, keeping or recovering happiness -- the deepest longing of the human heart. Real happiness, however, is only possible when a personality is well-integrated.

III

WAYS OF INTEGRATION

If so much depends on the integration of a personality, how is it to be brought about? The process of integration is really twofold. One is the construction from the concrete experiences of the individual, of a total, consistent and unified world of reality, within which the adjustments of life are in progress. The other is the integration of one's own self as a responding self-realizing person. These two processes of world-integration and self-integration are reciprocal and inseparable. In the process of integration, there are various methods or means by which personality may be integrated.

Philosophy

A select few have employed philosophy as a method in the integration of personality. Here the integrative process is begun through pure intellectual reasoning.[1] Presumably, the philosopher looks out on life and sees therein certain phenomena. By a process of pure reason, through the intelligent organization of ideas, he finds his place in the scheme of phenomena in which he lives. In due course of time the philosopher deduces from life fundamental principles which emanate from one or many sources in his life.

Accordingly, through philosophy, the individual adjusts his life in accordance with certain fundamentals. The function of philosophy is to furnish an ideational framework of reference. By this, it is possible, on the one hand, to see the world of reality whole. On the other hand, one is able to see his life

1 Brightman, Edgar S., An Introduction to Philosophy, pp.358-361.

as a whole in its relation to a unified and consistent environing world. Through such an interrelatedness life derives meaning and significance. If the reasoning is deep enough, philosophy will reason itself back to fundamental principles that are religious.

The true philosopher, whatever his fundamental principles may be, adjusts his life to the principle which he has discovered. By so doing he has undertaken the process of the integration of his personality. His philosophy becomes, in a very real sense, his religion. He lives by it, and finds it satisfactory for all his spiritual needs.

Philosophy gives an ordered and rational world into which specific items of experience fit as an integral part of a whole. Attention is fixed upon the whole pattern of relationships that bind life into a unity. The philosophy of experimentalism, ripening from an empirical and pragmatic method into a metaphysical, is concerned not only with method but also with the nature of reality.[2] Since it corresponds to the basic patterns of the scientific method it offers much promise.

John Dewey shows that philosophy, until recently, was largely concerned with the rationalization of social experience determined by rational and irrational factors, as economic and political interests.[3] Thus an interpretative and justifying device followed experience, and gave it intellectual respectability. Yet by its pragmatic interest and empirical method, the philosophy of experimentalism seeks to introduce intelligence directly into social experience. This it does by

2 Childs, John L., Education and the Philosophy of Experimentalism, Chapter II.
3 Dewey, John, Reconstruction in Philosophy, Chapter I.

discovering what factors are at work and adjusting the means to foreseen ends. Thus intelligence is not only an interpretative but a directive, selective and reconstructive force in human living.

Psychoanalysis

Another method of integrating personality is through psychoanalysis. This method is by no means new to the world, although the scientific approach through it may be. For hundreds of years the church has sponsored mental catharsis or confession of sin, and so sought to rid man of fears and to enable him to face life's realities.[4] In psychoanalysis the analyst probes into the subconscious in an effort to bring to the surface or conscious realm all thoughts, dreams and actual experiences which have contributed to maladjustment in life. Having brought the fears and sins of the past to the surface -- out into the open -- they are examined and viewed in a new light;[5] a new adjustment takes place and a new outlook on life is effected. Reality is seen as reality, and the person sees himself as a social being with definite contributions to make to himself, his family, his community, and to larger social groups.

Psychoanalysis is an accepted method of giving release to inhibited, fearsome and maladjusted people.[6] It is a method of integrating personality. It teaches these maladjusted personalities how to sublimate their instinctive

4 Oliver, John R., Psychiatry and Mental Health, Chapter VIII.
5 Conklin, Edmund S., Principles of Abnormal Psychology, p.123.
6 Menninger, Karl A., The Human Mind, Chapter IV.

desires, and helps them to express these in forms of activity that are moral and civilized.[7] It is Freud's theory that disintegrated personalities through psychoanalysis see reality as moral customs and generally accepted social ways of doing things.

However, psychoanalysis, at the present time, is limited to those who are able to pay for the time and effort employed by psychiatrists and psychoanalysts who attempt to integrate the unintegrated. Usually the client is not received until after maladjustment or disintegration has actually taken place. The time necessary to bring about this change averages about 325 hours or six hours a week for fifty-two weeks.[8]

When individual and state or social education have progressed to a realm of efficiency where inhibitions and primitive taboos no longer thwart mankind then psychoanalysis will not be in such great demand. When that happens psychoanalysis and religion will go hand in hand in the realization of their common objectives. Jesus called these objectives an abundant life. Psychiatrists call it a thoroughly integrated personality.

Though philosophy and psychoanalysis bring about integration of personality, yet these are inadequate. No permanently satisfying adjustment can be made without a basis of the loftiest moral ideals, and without a real enrichment of life. It is to other sources, therefore, that one must look for integration on the higher level.

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8 Minimum amount of time for psychoanalysis required by the Menninger Psychiatric Clinic, Topeka, Kansas.

IV

RELIGION IN THE INTEGRATION OF PERSONALITY

Though a personality may seek integration along the lines suggested in the last chapter yet Christianity has proven that a religiously integrated personality reaches the best integration.

A personality integrated through religion is one that has surveyed all of life. For such a personality life is religion, and all the aspects of life are viewed in their fullest, noblest, and most complete meaning. Such a life is eternal, as Adolf Harnack in his "Essence of Christianity" has expressed it, "in the midst of time, under the eyes and by the power of God." Only religion can penetrate all of life, interpret its real meaning, and determine what are the highest, most satisfying and most lasting values of life.

Man is, by nature, religiously inclined. It is natural, therefore, that his soul should feel an urge for completion in an infinite, perfect, immanent and transcendent Being. Religion postulates such a Being in a supreme spiritual personality that is the Ultimate Reality and source of all phenomena.

Through a relation to the Ultimate Reality man finds interpretation, meaning and value for his life. He recognizes the driving force behind the universe as an all-pervading life. In that Universe he finds his place in relation to an ever-present and enduring Reality. That Ultimate Reality in religion is God.

God as Ultimate

The Nicene Creed states the Christian doctrine of God in the words: "I believe in one God, the Father, Almighty, Maker of heaven and earth, and of all things, visible and invisible." In the Thirty-Nine Articles of Religion belief is declared in "One living and true God, everlasting, without body, parts or passions; of infinite power, wisdom and goodness; the Maker and Preserver of all things both visible and invisible."

Through Christian revelation and experience, and by general consent man acknowledges the existence of God as the Creator and Sustainer of the Universe, and the Source of all Life. He believes in a God who has not only infinite power but also possesses infinite goodness. Looking out upon the universe he encounters problems that demand answers. After searching through the fields of knowledge, he discovers that the only adequate explanation is to be found in God as the Ultimate Reality. Besides the problem of the universe, and the questions of how it came into being and how it is sustained, man is asked to solve the problem of truth and knowledge, and the problem of morality -- of right and wrong. In relation to these problems, from his own experience, man finds the answer in the hypothesis of a belief in a righteous God as the source of all things.

Man looks out upon a world, marvelously made, wonderfully adjusted and very beautiful. He knows that this world is the creation of a mind of infinite power. This infinite Mind not only has the ability to create such a world but also the power to sustain it perpetually. Man believes in the reality of his

knowledge of the world. That knowledge is only possible because he possesses a mind and a personality, that is able to comprehend it. This mind can only be derived from the same ultimate source as the world in which he is living. In addition to this marvelous phenomenon, the mind, man is endowed with a conscience that bears witness to the reality of the distinction between right and wrong. This necessitates a moral law that is inherent in the reality of the world. If man is to be in complete harmony with the world he must accept the limitations and conditions imposed upon him by his conscience. He must realize that this conscience is an inner voice that has been placed in his heart by God.

Religion is essentially God-consciousness. In the face of a desperate situation the consciousness of God is intensified and imparts to human personality a special impetus and momentum toward reorganization and unification. There is power in the realization of and confidence in God as the Ultimate Reality.

From the existence of God as Ultimate Reality man comes to believe in God as personal. It is obvious to man that God bears a definite relation to the world in which he finds himself, and a still more definite relation to himself as a human personality. It is only natural, therefore, that man should conceive of God as personal, or as a personality. Thus for man, God is "the person in whom the ideal meanings of life and the universe are gathered and authenticated."[1] But He is the person who gives man the necessary moral assurance that enables him to continue

1 Gordon, George A., Ultimate Conceptions of Faith, p. 335

in the strenuous path of achievement. He is the Person to whom man can look for inspiration, unerring leadership and the perfect goal. In the conception of God as a personality man finds the highest expression of his life. The craving of the human heart is for that which is both ethically perfect and intensely personal -- a personal God, that is the basis, anchor and fulfillment of man's own personality.

The conception of God as personal has a tremendous effect upon man's entire estimate of human life. The perspective with which he views life, his hope for the future of civilization and his belief in immortality are radically affected by his conception of God. The value that he attaches to religious experience, especially that of prayer, is dependent upon whether God is personal or impersonal.

God tells man not merely what He is, but what there is beyond him in which he can find meaning and value. This he cannot get from his own consciousness. Edgar Sheffield Brightman expresses this very beautifully in the statement: "if God is a person, prayer is communion and response, religion is a conscious cooperation between human persons and the Divine Person, conscious reason and purpose control the universe, man need never despair."

If God is not personal, some and perhaps all of the aspects of religion must be altered. A regard for God as personal raises man's estimate of his own personality. Personality in man must originate in something not less than personality in the universe to which man belongs. God must be the completion of man's personality, and this completion must consist of a

2 Orchard, W. E., The Necessity of Christ, p. 100.

union of spirit with spirit. This union must be more interpenetrating than any other conceivable union, and yet not destructive of personality either in God or in man.

It is quite apparent, therefore, that in the integration of personality a real experience of God is most important. Deeply rooted in human consciousness is the conviction of Something or Someone that transcends the world of sense and time. Religion culminates in the relationship to this Supreme Someone. In order to apprehend the experience of God it is necessary to go to the very roots of religion. Dr. Buckham gives us an insight into the meaning of an experience of God when he defines religion as "that sense of the sacred which becomes the sense of a Sacred Personal Presence."[3] Thus God becomes a religious experience, an experience of "someone like ourselves and yet wholly superior to ourselves, to whom we are spiritually related."

The experience of God is not merely feeling, but it possesses emotional, volitional and cognative content. It is a realization of the inner self. Man realizing his own limitations feels himself to be in need of supplementation by a power that is higher than human power. Through a personal religious experience, man feels himself to be in actual communion with a power outside himself. This power lifts him, as it were on eagles' wings, far above his natural level and places him in a position of security and peace. Religion, to Charles Harris, was "not simply thinking about God but feeling him, knowing him, resting in him, and surrendering one's all to him,

3 Buckham, J. W., Christianity and Personality, p. 102.

and experiencing the delicious sense of pardon, and of being sustained in His everlasting arms and folded to His fatherly heart."[4]

Thus in religious experience, in faith and communion with God, the individual feels himself to be in contact with, and in very possession of, an ultimate spiritual reality. For such a reality the good is no longer a "far-off divine event" but a present and ever-abiding reality. The religious experience not only transcends and completes the moral attitude but also absorbs it. In all genuine and spiritual religion the Ultimate Reality is found in an immediate spiritual experience.

Religious experience, then, at its best, involves two basic factors. One is the experience of the person whose life is lived in devotion to the highest ideal known to him, and in dependence upon and fellowship with God for the attainment of the Ideal. By the Ideal, I mean the application of the spirit of Christ in all the situations of life, both individual and social. The second is God as revealed in Jesus Christ. Through following Jesus Christ God is made accessible. For the most truly religious person, "the whole of life is a religious experience."[5]

Religious Experience in the Development of Personality

If all of life is regarded as a religious experience, the experience of God must have some effect on the development of personality. To find proof for this, one does not need to go far afield. The experience of God has been a powerful factor

4 Harris, Charles, Pro Fide, p. 102.
5 Powell, Wilfred E., The Growth of Christian Personality, p. 207.

in the integration of personality. The Hebrew and Christian religions furnish an abundance of evidence in support of this fact.

In the Hebrew religion, the great prophets had some of the most unique personal experiences of God. These personal experiences centered on morality and in right living. Later on, at the beginning of Christianity, though there was a rebirth of prophecy, the personal religious experiences were concentrated in the idea of sonship to God. If for no other reason, then surely, for that of morality, these types of personal experiences of God were a powerful factor in the integration of personality. Those who had these experiences were lifted to a higher level of better and more creative moral living.

The lives of the prophets clearly illustrate this transforming experience. Amos, the herdsman and dresser of sycamore-trees, is transformed by his sense of the will of God. After his experience of God he becomes a great preacher of social justice,[6] a sincere believer in internationalism in the ethical and religious sense and perhaps even in the political, and one of the foremost teachers of ethical monotheism.

Hosea, who was a victim of the most cruel domestic tragedy, is entirely transformed by a sense of God's loving kindness and faithfulness. His spirit is full of a pathetic tenderness. Because of his realization of God's great love for Israel he became an interpreter of the divine redemptive love for his his nation.[7]

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6 Kirkpatrick, A. F., The Doctrine of the Prophets, p. 86.
7 Wood, I. F., and Grant, Elihu, The Bible as Literature, p. 36.

Isaiah, the courtier, through his profound experience of God, becomes the righteous statesman and the typical seer of his race. When religion and morals are at the lowest ebb, he predicts the spiritual supremacy of Zion and the establishment of an universal peace.[8]

Jeremiah, the son of a priest, has such a real and intense experience of God that he is able to detach the faith in Jahweh from the temple worship and interpret it as an inward and personal religion. His message was in the main a call to repentance and a warning of judgment but it was based on the relation of Jahweh to Israel.[9]

Throughout the messages brought by the prophets, there is an abundance of evidence of transforming experiences. The great contribution of the experiences of the prophets was the establishment of better moral living. But though the prophetic experience of God declined somewhat through the clash of civilizations and the havoc of war, in its place came a greater something -- Jesus.

With Jesus and the beginning of Christianity, there came a profoundly new experience of God. In this experience there was a renewed appreciation of human values, and a power to give those values a new and vital embodiment. This new consciousness of God expressed itself in the filial relationship to God. This consciousness of sonship with God combined a deeper and more intimate experience of God with better and more sincere moral purpose and direction.

In Jesus' consciousness of sonship, the experience of God is shown to be a powerful factor in the development of personality.

8 Kirkpatrick, op. cit., p. 186.
9 Ibid., p. 309.

because it is so intimately connected with moral purpose.

Though the prophetic consciousness of God showed great ability to propogate itself, the consciousness of sonship possessed even greater ability. Jesus set no limit to the extent to which his filial experience might be shared with others. Men were to become sons of God, even to the extent of sharing the great redemptive experience of love for their enemies. They were to enter in and become sharers of the Kingdom of God. They were to become sons of God even to the extent of perfection, in the words: "Ye therefore shall be perfect as your heavenly father is perfect."[10] In these words Jesus combines the highest, yet limitless integration of personality with the deepest experience of God. Only such a filial sharing of the mind of the heavenly Father can give life unity, purpose and direction.

But the experience of God in the integration of personality did not stop with Jesus. It spread with rapidity to the early Christians who quickly responded to the teaching and example of sonship. St. Paul interpreted Christian conversion as adoption into sonship, declaring "as many as are led by the Spirit of God, these are Sons of God."[11] With Paul this sonship meant the union of freedom and service. Later John interpreted the same experience in the words: "As many as received Him to them He gave the right to become children of God."[12] Here again the meaning of this experience in the integration of personality is the losing of self, walking in the light and

10 Matt. 5, 48.
11 Rom. 8, 14.
12 John 11, 52.

doing the will of God.

Modern Instances

It may be well to examine some instances of transformed personality of modern times. As representative men of recent times let us briefly glance at Horace Bushnell, James Martineau, Albrecht Ritschl and Leon Tolstoi.

The personality of Horace Bushnell stands out as one of the great creative centers of American spiritual life. From his biography it is known that the secret of his personality was his experience of God. Of his experience he said: "Christian faith is the faith of a transaction. It is not the committing of one's thought in assent to any proposition but the trusting of one's being to a Being, there to be rested, kept, guided, moulded, governed, and possessed forever.....It gives you God, fills you with God in immediate, experimental knowledge, puts you in possession of all there is in him, and allows you to be invested with his character itself."[13] Through his experience of God Bushnell became a new man, related to Ultimate Reality.

James Martineau was the incarnation of that liberalism that made England great. His influence in England was in many respects similar to that of Bushnell in America. The secret of his creative influence was his experience of God. In his book, "Endeavors after the Christian Life," he speaks of God "besetting us behind and before," in nature throughout space and time. There is a "moral presence" of the Spirit of God

13 Cheney, Mary B., Life and Letters of Horace Bushnell, p. 101-3.

in the mind of man.[14] This spirit places man in a most intimate and sacred relationship to God. He sees in every corrupted heart some stirring of a diviner life. He speaks of his experience of God as "some consciousness, obscure and transient, but deep and authoritative of a nobler calling, a rooted dissatisfaction with self, a suspicion of some poison of will, a helpless veneration for something that is gazed at with a sigh as out of reach. It is the touch of God upon us; his heavy hand laid upon our conscience." His experience meant for him goodness and God interrelated; here was the source of his power.

The clew to the power of Albrecht Ritschl, the founder of the Ritschlian movement, was the experience of God and morality standing in the most intimate reciprocal relationship. In his life is seen an example of Christian achievement. Here was a finite but growing life that attained true wholeness of character. This, so nobly displayed by Ritschl, is possible and within the reach of every man as he gains mastery over the world, and loyally dedicates himself to his ethical vocation in the service of the Kingdom of God. His idea of the Kingdom of God was a universal moral union of men of which the distinguishing mark is reciprocal action from the motive of love.[15] Ritschl distinctly characterizes his conception of the Kingdom of God as ethical and social in regarding it as "the organization of humanity through action inspired by love", and going further states that "it rises above the limits of nationality and becomes the moral society of nations."[16]

14 Martineau, James, Endeavors after the Christian Life, p. 23.
15 Orr, James, The Ritschlian Theology, p. 119.
16 Ritschl, Albrecht, The Christian Doctrine of Justification and Reconciliation, p. 10-12.

In his writings, Ritschl shows how he organized his personality around the conception of the divinity of Jesus and the perfection of God. His personality developed through that relationship to God as the Ultimate Reality -- in humility, faith, patience and prayer. In Ritschl is an excellent example of how perfectly a personality can be organized around ideas of loyalty to one's ethical vocation. Under the sense of doing the will of God through his rugged individuality he masters the conditions of life.

Going a little farther afield -- outside the boundaries of Protestantism -- the example of the integration of personality through an experience of God is nowhere better seen than in the life of Leon Tolstoi. At about the age of fifty Tolstoi began to have moments of perplexity. Life had been enchanting, but it was now flat and dead. Things were meaningless, whereas before they had always been self-evident. William James uses Tolstoi as an example of a sick soul integrated through a religious experience.[17] That he was ill, Tolstoi himself admitted. In his "Confessions" he described his experience of feeling utterly broken and feeling that there was no longer any purpose in life. He felt that something was wrong but he could not discover what was wrong.[18] Then suddenly he awakened to the fact that he only lived when he believed in God. He returned to a belief in that Will that had produced him and which desired something of him. When he returned to that belief he discovered that the chief and only aim of his life should be to live in accordance with that Will of God. The

17 James, William, The Varieties of Religious Experience, p.149-57.
18 Tolstoi, Count Lyof N., My Confession, My Religion, The Gospel in Brief, p. 80-92.

process of integration of his personality he describes in the words: "I returned to the belief that I can find the expression of that Will, in what humanity, in the distant past, hidden from me, has produced for its guidance: that is to say, I returned to a belief in God, in moral perfecting, and in a tradition transmitting the meaning of life."[19]

Numerous examples of fascinating transformations of personality through an experience of God could be given. From the examples given above it is significant that the experience of God in the achievement of a well-integrated personality is just as real in the modern world as it was in the time of the prophets or in the time of Jesus. Even today the moral purpose of God can be seen moving from life to life. It spreads into social movements and reforms. Always with moral purpose there is bound up a consciousness of a real experience of God.

Religion in the integration of personality rises to the highest levels in demanding loss of one's life for others. It promises, however, at the same time, a new finding, or a working out of our own salvation -- God working out his own will within man. Through a loss of self in service for others man finds true freedom. Only the free can truly serve. True greatness of life is found in complete humility, because he only who is humble can courageously do the will of God.

If the experience of God is to assist in the process of the integration of personality it must be based on God as the Ultimate Reality. Man must consciously recognize this and shape his life in harmony with it. Religion as an experience

19 Asylmer, Maude, Life of Tolstoi, vol. I, p. 417-18.

of God integrates personality at its best, because it interpenetrates in a vitalizing way with the experience of higher aspiration. It gives man a higher purpose and sets a "flying goal." Through an experience of God, man will feel that he is working with a superior personality -- with an Ultimate Reality. This idea postulates man as a co-partner with God. Thus there is revealed a progressing world, and a progressing personality that is achieving perfection.

The great meaning and value of a consciousness of God, or the reality of an experience of God is revealed in the integration of personality. A personality that has come into a direct relation with the Ultimate Reality is a powerful aid in calling forth personality in others. It reveals to others how they, too, might achieve the full and abundant Life that is found only in a religiously integrated personality.

As personality reaches the best integration through a life in God, life acquires meaning and value. Religion calls upon man to take an optimistic view of the universe and all the phenomena in the world. It calls upon man, not only to adopt a dependent, trustful attitude toward the August Reality upon which life depends but to assume toward it an attitude of utter loyalty and devotion. Thus all the scattered impulses are gathered about a noble purpose. It conceives the end of all striving as a supremely satisfying life which all may share. In his noblest purposes man shares the very purpose of God. There is meaning and value in a life in God. A personality integrated through religion must, necessarily, be the best integrated personality.

The Personality of Jesus

The best example of a religiously integrated personality that the world has ever known is Jesus Christ, the "Ideal Person." Describing the "Ideal Person" Dr. Buckham has said, "There is one who shines forth so inherently compelling and majestic and winsome as to be, for ever-increasing multitudes of men and women, the ideal person, the God-man."[20] To gain a clear conception of this ideal personality one must view the humble Galilean who became the Christ.

A study of the life of Jesus reveals him as the most normal person that ever lived. He had a definite experience of God and felt himself to be constantly in the direct presence of one whom he called "Father."

As Jesus stood in his home synagogue, he read the lesson: "The Spirit of the Lord is upon me. He hath anointed me, He hath sent me....."[21] By the words that he read he revealed the center of his personality. His personality was at the place where all personality must center. He was at the redemptive center of life and personality. It was the purpose of redemption, specifically, that gave unity to his life, set its key, determined its direction, created its spirit and made it one. It gave direction and purpose to his earthly life as it began, and kept it going steadily ahead in the same direction to its end.

Jesus interpreted life on the highest possible level. He began "with God and the relation of complete moral harmony

20 Buckham, John W., Christianity and Personality, p. 66.
21 Luke 4, 18.

with Him, which sustained Him in all the unlovely experiences of Life. He was undaunted by full knowledge of human life. God was for him the true life of man."[22] Even before he came upon his career he lived a God-centered life. It was the life that he had already realized in God that he shared with his followers. Because his life was so well-integrated he was signally successful in helping people reorganize and control their lives and achieve integration.

St. Paul found the conflict in his personality solved by the method of Jesus. St. Peter was changed, through the influence of Jesus, from shifting sand to a rock. Evil women, a grafting tax collector, fear-ridden people, mentally and morally diseased as well as physically ill -- all this great company of people then and since that time -- have found help in and through Jesus. Through his personality, centered in God, they have found integration of their personalities.

In order that men might learn to adjust themselves to their environment and to make their environment better, Jesus laid down certain principles which men might use in the process of adjustment.[23] In the beautitudes he gave a new manifestation of the abundant life. He laid down eight fundamental emotional attitudes which if man used and, in their spirit, reacted to his environment, he might achieve both integration and happiness.

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22 Purdy, Alexander C., Jesus' Way with People, p. 60.
23 Ligon, Ernest M., The Psychology of Christian Personality, p.27.

Jesus, a Supreme Example of Integration

Integration, according to definition, is an act of combining all the elements of personality into a stablizied whole.[24] This includes a rational meeting of all the situations in which one is involved. Certainly, in Jesus one beholds the supreme example of integration.

Jesus lived, perhaps, the most normal life ever spent on this earth. It is true that, in many ways, he may be thought to have been a self-conscious and egobistical person. Yet he never thought of himself more highly than he ought. He was a perfectly integrated personality.

In the midst of the most pressing duties, he retired to pray, and to recover his mental poise and emotional balance. He was always at his best in his contacts with all classes of people, yet remained free in the completeness of his social experience. No class distinctions, social customs and conventions bound him down -- he was at home whereever he went. He was as socially poised when he sat at meat with his rich and wealthy friends as when he broke bread with his disciples in the little upper room. He was as socially adequate when talking with a woman taken in adultery as when in the company of his friends, Mary and Martha in Bethany. With calmness, poise, assurance and peace he was as able to face the stern and dominating high priests and rulers of the city as when talking to his humble fishermen working on their nets. Everyone loved him and regarded his presence as a benediction.

24 Stolz, Karl R., Pastoral Psychology, p. 207.

Though Jesus lived a normal and well-balanced life, we must also note that it was a life full of value -- a valueful life. In him we see a personality that was never so absorbed or lost in the social life of his day, that he did not recognize the supreme values of human life in every human being. He saw potential godlikeness in the eyes and hearts of all men. Since he was always free, though yet balanced, he was able, as has been pointed out, to meet every social situation. By his very genius of understanding social need, he could turn social embarrassment into a victory. By turning attention and enthusiasm to the living of life itself, he brought calm and purpose as well as joy into the lives of the bereaved at the grave of his friend.

The life of Jesus was without anxiety. His range of values was so adequate and his perspective on life was so complete that the swift change of events could not unbalance him. Throughout his ministry, he planned his life-work by his rare capacity to see beyond the immediate significance of things to the enduring and lasting values which they possessed. He adopted the plan of daily living and daily contact with all classes of men. By act and word he motivated them to accept the challenge which they found in the daily life that they lived. He transformed that life by showing them that there was in it the satisfaction that their hearts desired. He was aware of the existence of evil, and he realized the weakness and fickleness of human nature, but insisted that it could be overcome. He contended that human nature was potentially strong and good. He taught

that the important and enduring things in life were those qualities of the mind and heart which became an integral part of the lives of men who caught his vision of life, and developed that faith in themselves to which he challenged them.

Jesus lived a life that was based upon the fundamental value -- love. He incarnated love and made it the theme of his life. This enabled him to be free and normal in the truest and finest sense. Thus religion can contribute to the life of those enduring values, and relation to the Ultimate Reality. Religion can give the capacity to live courageously yet without anxiety, daringly yet not dangerously. Such are the marks of an integrated personality and an effective life.

Religion Affording Security in Life

In the discussion of Jesus as the supreme example of the integration of personality we noted that his achievement of integration was attained through his consciousness of God in his own life. So intimate and personal was that consciousness that God became his spiritual Father. In that sonship-fatherhood relationship, he found a sense of security in, and meaning for, life. Man, by nature, wants to get the most out of life. He is ever striving for a fuller and better life. A good life must have meaning. It is the function of religion to give life meaning and worth. Personality which receives its integration at the hands of religion is, therefore, the most completely unified and harmonized.

It is thought that if life is to be worthy, it must be patterned upon the values that one believes to be operative in

the universal process of reality. In religion these various sets of values become integrated in the personality, and life takes on meaning and worth. If life is to have meaning there must be a sense of security which lends meaning to life, and assures us that God and man are woven together in the web of life. This involves a sense of secure at-homeness in the world. This means not only freedom from fear and anxiety of economic want, but an emotional orientation to the cosmic process of which man is an integral part. It includes the enfoldment of man in happy social relations that bring joys of comradeship, consolation, loyalty, and mutual aid. It involves training and opportunity for creative expression in a worthful task.

By the consciousness of contributing to the richness and beauty of the shared life, even the most menial labor may become dignified. By consciously bearing responsibility for purposive direction of the social process to nobler levels, man can experience the buoyancy and thrill of healthy joy in living. He can create new values. With a sense of security in life he can successfully lay the control of human power over larger areas of nature, and mold all material to the service of life. He is able to guide civilization to higher forms of cultural beauty. Through an attainment of knowledge and understanding, the treasury of the heritage of human culture will open to him, for personal enrichment. It will yield a sympathetic feeling of unity with all peoples, of all races, and for all ages.

Conclusion

Religion approaches Reality in terms of practical values -- of the satisfaction of needs and aspirations for a more abundant

Life. Religion is concerned in knowing what ends are possible in the outlying world, what resources are offered for achieving these personality-enriching ends, and what obstacles in that world defeat these ends or make them difficult of attainment.

The religious adjustment grows out of a profound sense of the ultimate worth of persons in a universe that brought forth persons out of its creative processes, and of which persons are an essential and constituent part. Thus one feels that he belongs to, and participates in, the process that produced him. In this way he is rid of the sense of fear as to what may be done for him. Religion conquers fear by surrounding one with a friendly universe in which the presence of love is a much greater fact than the existence of hate and indifference.

From the sense of recognition and security that is derived from religion in reference to one's personal relation to the universe, religion makes possible a feeling of belonging to a friendly universe of solicitude and good will. Such a feeling evokes commitment and brings with it peace and poise. Man recognizes that the vast universe from which one comes and within which he lives is a sustaining medium and a source of reenforcing strength.

In the reaction of the religious mind to the experience of death is found the most impressive expression of such trust and peace. For the religious person death is only an episode in his interaction with a world in which personal values are the highest and most enduring values. In a familiar phrase,

it is an "adventure into the unknown, that is an extension of the experienced and the known." Man is content to rest his peace and hope in the contemplation of continuity with a continuing universe. Thus he not only finds security in life, but also a meaning in it, and regards himself as its copartner.

A religiously integrated personality is, therefore, the best integrated personality. Religion helps man to assume a personal attitude toward his world, to secure some sense of recognition and security in its personal aspects, and to feel himself a part of a friendly and sustaining medium. It makes for those expansive emotions of peace, faith and hope upon which the integration of his personality depends.

V

MEANS OF INTEGRATION THROUGH RELIGION

From the discussion in the last chapter we are agreed that a religiously integrated personality is the best integrated personality, for it has its source in that highest and most perfect expression of personality -- God. Yet history records only one instance where that concept has achieved perfection -- in the person of Jesus Christ whom we regard as the "Ideal Person." Through his methods we can hope to approach the "Ideal." As Dr. Buckham puts it, "Personality both as an ethical and spiritual ideal and as a principle of interpretation, has come to its own through Jesus Christ more than through any other. He was, in a sense its discoverer."[1] Though he advanced no theory of personality, yet his own vital personality and his unexampled recognition of other persons, shattered all the standards of his age and left an impression upon men which has gradually deepened and extended until it has come to be the controlling principle of human life and thought.

Value was first placed on personality by Jesus. Frederick E. Dewhurst wrote: "The one thing in which Jesus absolutely believed with unwavering faith was the value of a person to himself, the worth of this mysterious and elusive something which is myself, its worth to me and its worth to God."[2] Only through a progressive understanding of that perfect human

1 Buckham, J. W., Personality and the Christian Ideal, p. 192.
2 Dewhurst, Frederick E., Investment of Truth, p. 198.

person -- Jesus Christ -- man gives true value to personality. Thus he recognizes that all the things in the world converge and climax in the supreme rank and worth of human personality.[3] The primary concern, therefore, of every man should be the achievement of integration of personality on its highest level.

Man enters this world as a newly born babe -- an individual but not a person. He is only a potential person, having the capacity for personality by coming into the "fellowship of moral worth." He becomes a person through the growth of experience, and the organization of his impulses, habits, attitudes, purposes, ideas and ideals, around some center that gives unity and purpose, direction and stimulus to all of life's activity. His personality is due to the relationship of his entire self to the conditions in which he finds himself. This is how Jesus achieved personality, and led men into consciousness of self.

In the integration of Jesus' personality is seen the combining of all the elements of personality into a stabilized whole. This included the rational meeting of all situations in which he was involved. It was his dynamic and motivating experience of God and concern for his fellowmen that facilitated the integration of his personality. It was through faith, love and fellowship that he integrated his own personality and then helped man integrate his personality.

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3 Snowden, James H., The Personality of God, p. 129.

In any attempt to discover a person's philosophy of life, it is of paramount importance that we learn what he believed. In religion belief becomes faith. Faith uses a belief to appropriate a reality into one's total living. It is a guide to one's life so that the reality can enter more fully into all of one's activities. Religious faith is a key to the whole life of man. It accounts for all he is, and hopes to be, all that he says and does. It gives him a purpose in life and helps him in its accomplishment. It gives life meaning and value.

If faith is such a great factor in the integration of personality, how is it to be defined? Dr. Buckham defines faith as "the valor of the soul."[4] He conceives of faith as "that forthputting of the energy of the spirit, that girding of the self to go forward, upon the path of reason, which wins and holds the realm of values." Faith may be said to be the "dynamic expression of the whole man" or the "dynamic urge of life itself." We might conceive of faith as an attitude of trust and confident boldness in the response of a reality to our deepest needs and highest personal strivings which spurs us ever onward and upward. We might regard faith as loyalty to the highest values of life. We know that it presupposes trustworthiness, dependableness in the object towards which it is directed.

Faith is the personal resolution and determination to take risks, to undertake a hazardous quest of adventure of

4 Buckham, J. W., Christianity and Personality, p. 112.

life. It is, therefore, a volitional attitude by which man is ready to venture his all. It is the most comprehensive and inclusive expression of the "dynamic urge of life", of the will to live, of the unfolding personality. It is trust in the ultimate order of the universe centered in a supreme personality -- faith in a personal God.[5] Faith alone recognizes the worth and dignity of personality, for man is beheld through the eyes of God. Life requires faith more then anything else for out of it flows love.

Faith

Faith was the key to the personality of Jesus. His personal religious faith was focused in God and his cause for man. It can be summed up in a simple statement, that came from Jesus himself, in the words, "The Kingdom of God is at hand, repent ye."[6] He sees in God and his Kingdom one inseparable value.

It is often thought that if man were able to systematize the religious faith of Jesus he would have a formula for the integration of personality. But any attempt at systematization is doomed to failure, for the faith of Jesus was intimate and intense. It could not be systematically stated but must simply be sensed.

It was the contention of Jesus that there was only one way in which to develop a well-integrated personality which would stand against strong trials. That was through obedience to his teachings. What those teachings were anyone familiar

5 Webb, Clement C. J., God and Personality, p. 79.
6 Mark 1, 15.

with the New Testament will understand. Yet if one were to ask what are the fundamental principles on which Jesus would base and organize human life he would encounter difficulty in stating them. Let us again point out that for Jesus the supreme values of life were inherent in persons and their relationships as God would have them in his Kingdom. This was his purpose in life and it was based on faith.

Faith in God

Faith in God was the secret of Jesus' personality. His life and mission become explicable only through the principle of faith. The rallying center in the life of Jesus was faith in God whom he called "Father". Men had known and thought of God as the creator of the universe, an indwelling spirit and an Ideal Personality, but when Jesus came he took over all these ways of conceiving of God and gave them new meaning and emphasis. He illustrated in his own person those qualities of God's character which justified men in calling Him "Father."

Because Jesus found in his own experience of God the secret of spiritual dynamic he communicated it to men. His living faith in God was the secret of his life. He took his ideal and way of life directly from the character of God as he knew Him, and then put that ideal utterly and completely into practice, transforming lives.

Jesus, to man, is the supreme revelation of God. Man through Jesus sees in the perfection of God a completion of his own imperfection. In God he sees the goal toward which he strives. Through faith in God man passes from hope to

conviction, from desire to attainment, and from conviction and attainment to happiness.[7] The abundant Life is made possible only to a personality integrated through religion.

The emphasis laid on faith in the teachings of Jesus and in the New Testament writings is noteworthy. He rebukes his disciples for their little faith: "Why are ye fearful, O ye of little faith?"[8] He was surprised at the continual failure of his disciples to appreciate what could be achieved through faith. It was so simple -- "only believe". His attitude to the whole of life was calm and confident and could be summed up in the words, "I can because God can." There was power in such faith.

Jesus had a trust in God that nothing could shake, no doubt, nor fear of fate.[9] By faith he was able to move mountains and lift the burden of disease. It was faith that enabled him to send forth his disciples as heralds of the new kingdom, immediately after his own rejection at Nazareth. For Jesus the heart and soul of religion and life was faith in God. He found faith absolutely essential in his work. He praised a Samaritan woman and a Roman Centurion for their great faith, and because of it granted their petitions. Because of the lack of faith he was unable to do mighty works.

After the death of Jesus, Paul makes salvation or justification the outcome of faith. In the eleventh and twelfth chapters of the Epistle to the Hebrews is found that great Hymn of Faith. There faith is defined as "the giving substance to

7 Brown, William A., Beliefs that Matter, p. 160.
8 Matt. 8, 26.
9 McComb, Samuel, Faith, p. 24.

things hoped for, the assurance of things unseen."[10]

The faith that Jesus taught was a practical faith, one that met the demands of life and integrated personality. This is seen from a consideration of some of the characteristics of this faith. The faith that he demanded was a simple, humble and childlike faith, but one that would see the possibility of better things. The vision of such a faith would motivate a reaching out for greater achievements, produce a dominant purpose and command the respect and social approval of men. He illustrated this type of faith by taking a little child and setting him in the midst of his disciples.[11] The Kingdom of God demanded such a faith. Such a faith would make men persistent in the pursuit of their purpose; it would become the ruling dynamic of their lives. Like children men must be ready to devote all their time and energies to the pursuit of one cause. Like children they should obey certain spiritual laws not because duty demands this but because they work to the advantage of the one who masters them. This was righteousness as demanded by God. This was the single-mindedness upon which he absolutely insisted, demanding that man choose which of the two masters he would serve.[12]

Faith through its simplicity and single-mindedness is of primary importance in the integration of any personality. But Jesus carried the demands of faith still further. Faith gave life unity of purpose and direction. It was concentrated in one great ideal which one chose, and toward which he strives.

10 Hebrews 11, 1.
11 Matt. 18, 2.
12 Matt. 6, 24.

It demands reliance upon a higher power. It means a willingness to surrender one's own will to the will of God. In the Garden of Gethsemane Jesus gave the most thrilling and magnificent example of what he meant by self-surrender, when he prayed, "If it be possible let this cup pass from me; but not my will but Thine be done."[13] All of his energies had been concentrated on one ideal and for that ideal now he was willing even to die, if that were necessary. This is, perhaps, the noblest characteristic of a well-integrated personality. It implies real faith, a faith that stands unshaken, that turns away anger and inhibits fear. Through such complete devotion to an ideal, man is more likely to choose a purpose in life that makes integration of his personality possible. Whatever may be the ideal that man has taken for his own, it must be dominated by a real love of mankind. Faith recognizes the potential worth of man. When Jesus looked at man he saw the best in him. It was through this quality that he was able to bring about the character transformations in the twelve apostles whom he called to assist him in his work of establishing the Kingdom. So great was that faith in God and His ability to change human nature that he did not despair of Peter even to the last and later built his church upon the changed personality of Peter and his faith.

Because Jesus knew God in a very intimate relationship he had an enthusiastic faith in God. Through his faith in God he sought to integrate human personalities. His faith in God was based on his personal experience of God. That experience he

13 Matt. 22, 42.

coveted for every man. Jesus felt himself sure of the presence of another with whom he was in direct touch, and whom he recognized as Father. He felt His touch and heard His voice. He knew His Father to be another person and yet he was in the Father and the Father in him. "He was conscious of a personal union with Him."[14] Jesus was made perfect by his experience of God and thus his faith in God was able to reach untold heights. Through faith in God man rises above the limits of his finiteness and realizes his destiny as a self-conscious and self-determining being. Through faith man surrenders to a master whose service is perfect freedom.[15]

Faith in Man

Jesus fulfilled his faith in God by faith in man -- through faith in God he had faith in man. He began with God and a relationship of complete moral harmony with him which sustained him in all the experiences of life. God for him was the True Life of man. He wanted man to recognize that he, as an individual, possessed value. Of the value that Jesus placed on the individual Philips Brooks said: "All other motives in the life of Jesus gather around this one -- the value of the individual soul, like staff officers around a general."

Jesus was absorbed in humanity. From the time that he stepped down into the waters of Jordan to ally himself with John's religious movement, until at Golgotha he forgot himself and shared the anguish of body and spirit and thought of the dying thief, he is living in the lives of others.

14 Decker, Frank H., Christ's Experience of God, p. 6.
15 Brown, William A., Beliefs that Matter, p. 26.

Jesus made the worth of man the fundamental principle of his teachings. He had faith in man because he saw in every man a child of God. Beneath the surface he saw the divine image and superscription. In the lost son, the erring woman, the distressed mother, and in the hapless child, he saw only one reality -- a soul formed by the hand of God and destined to eternal fellowship with God.

There is power in any person when he realizes that someone believes in him. That power came to the disciples of Jesus whom he trusted with his work because he believed in man. Harry Emerson Fosdick has said, "Man's faith in God and God's faith in man together make an unequalled motive for great living." The faith that lifts and motivates life is not only faith in God but God's faith in us.

Just as Jesus' faith in man caused his disciples to carry out his work to a successful end, so everything that is most distinctive and memorable in the character of man today comes out of a response to the same kind of trust. Just as the disciples in times of failure and discouragement rallied again to their work because of Jesus' faith in them, so man today takes heart in the thought that God believes in him. Man's faith in himself and confidence in God's help presents such a challenge to him that he cannot do otherwise than move forward.

Of the life of faith, William A. Brown has said, "It is the perfect life and therefore the blessed life."[16] The life of faith is a life that is satisfying because it is consistent. It is a life lived from a single center, that is complete in

16 Brown, William A., God at Work, p. 71.

itself, not partial, unified in itself, not divided. It is a life wholly surrendered to the will of God and so at once glad and free.

As in the integration of the personality of Jesus, so in that of man, faith has a great part. It calls forth the best that is in man, summoning him to conquer bad habits and create the opposite. It transcends the past by transfiguring the consciousness of failure, opening the way of success, and kindling hope, for "I can do all things through him that strengthened me."[17] Faith conquers fear, that disintegrating, weakening, depressing and inhibiting factor of personality, and instead unifies, exalts, invigorates and sets the soul free, and gives man such a stimulus through confidence that all his vital powers are quickened. Through faith man is able to travel on the road of a fuller, richer and more complete life -- an abundant Life. Faith is God-centered, upward-looking, outgoing and self-forgetting, calling men to a new life and to a more perfect integration of personality.

Love

Though faith and hope are needed for the sustaining of man in this imperfect world, the essence of life is love. Man cannot be saved by faith alone. Personality cannot be integrated through faith alone. The Christian personality, the well-integrated personality, must be "perfect even as the Father in heaven is perfect." This involves service to humanity -- Love. That outstanding Christian personality,

17 Phil. 4, 13.

Toyohiko Kagawa, has designated "Love, as the law of Life." The religion that Jesus taught and the religion around which he integrated his personality was a way of life that knew God through love. It can truly be said, "Where Love is, there God is."

Jesus was the very incarnation of love, and the religion that he lived and taught was one of love to God and man. The New Testament might be called the Gospel of Love. The one aim of Jesus was to further the Kingdom of God -- the Kingdom of Love. The conditions by which man was to share that Kingdom he laid down in his teachings. He embodied it in his philosophy of life. It was the theme for the Sermon on the Mount. He made Love the sum and substance of the law. He gave men a new commandment -- "that ye love one another." The love that he advocated was twofold -- Love to God and Love to man. Love to Jesus meant losing one's life for a higher life. He vividly set forth this idea when he said, "He that loseth his life for my sake shall find it."[18] Thus love becomes the law of the Kingdom. To be perfect as the Father in heaven is perfect meant to love as Jesus loved, to give oneself as he gave himself and to count as joy any suffering in order that good might prevail. Without love integration of personality cannot take place.

In the thirteenth chapter of First Corinthians Paul gives men a glimpse of love in action. He conceives of love as an attitude of the spirit in which one so identifies himself with the life of another as to rejoice in the success of that other

18 Matt. 10, 39.

as if it were his own. Love to him is an attitude of humility and gentleness, of sympathy and understanding, of generous recognition of whatever is good wherever it is found. This attitude Jesus exemplified in his own life and held up as a model for all men because it expressed the nature of God. Christian love, by definition, is "devotion to the ends of God in human personality."[19] It thus involves an appreciation of what our own personality means as the sphere in which man first encounters the ends of God the Father. The man who loves himself as Jesus intended is not fond of himself but desires to protect and develop the capacities of his personal life as an endowment from God.

The love that Jesus knew was a twofold love -- love to God and love to man. For him love to God inspired love to man. He recognized direct love to God as expressed in prayer and worship as well as in service of his fellowmen. He placed great emphasis in his teaching on the love of God. God was so real to him that he conceived of Him not only as a person whom he could love but who also loved him. Out of this love grew his love for man.

Loss of Self

Love calls upon man to lose himself and promises a higher life in utter self-loss. The self that is concerned only with its own interests must be lost in order that a new and true self may be developed. This true self will be concerned with finding and following the higher life. It must be self-sacrificing,

19 Moffatt, James, Love in the New Testament, p. 37.

but also self-saving.

A personality integrated through love will be concerned with service for his fellowman. As he becomes sympathetic with the sufferings and sorrows of others and sensitive to their needs he forgets his own sorrows and gains a broader outlook on life -- he loses his life for a higher life.

Through his sympathetic understanding of the needs of others, man will become interested in further service to the afflicted. He will do all he can to alleviate suffering or prevent it. Kindness, mercy and beneficence are the outstanding characteristics of a personality integrated through love. Through a loss of self one can be of assistance to his fellowmen in assisting them to resolve their conflicts. Because Jesus had so completely lost his life in service he possessed a peace, a steadfastness and a tranquillity of heart that could face anything undismayed. By his poise and tranquillity men found their conflicts resolving themselves.

The integrated personality recognizes that man is born with many powerful urges and impulses that motivate his actions. These urges and impulses will cause conflicts between the individual and the social, political and economic order. Here integration demands unselfishness, courage and magnanimity. Only a personality that has been dispossessed of fear, anger, and lust, and achieved courage, magnanimity and unselfishness can seek to influence others to get rid of these undesirable disintegrating traits of personality. This is what Jesus meant by love and by losing one's self that he might

find life.

Such a love is constantly put to the test. It is made to suffer for its convictions. When love has advocated some ideal and that ideal is subjected to ridicule and persecution, one meets the supreme test. Here the personality of Jesus reached its height. Here one must decide whether he is truly willing to dedicate himself to a cause greater than himself.

Jesus by his life demonstrated completely that such a conception of love was a real force in the integration of his personality and the achievement of happiness. He gave this spirit to man as a means whereby his personality could be well-integrated.

Discovery of Purpose

In the integration of personality the problem is always to find something that will satisfy all the instinctive impulses of the individual in a harmonious manner. Conflicting attitudes must be replaced by ones that are in harmony with one another. The discovery of a life purpose is of primary importance in the integration of personality. Such a life purpose must make use of all of one's capacities and abilities and should be expressed in some form of service. It must be rooted in an enthusiastic faith and in self-confidence of the person in his ability to perform his purpose. The life purpose must be God-centered if the best integrated personality is to result. Only he who accepts God as his center and Jesus as his guiding ideal in life and completely identifies himself with Jesus and so with God by his action can hope to have a

personality that will be able to withstand the storms of life and remain poised and be a source of power.

Though personalities can become integrated in adulthood the finest are those whose foundations have been laid in childhood. Christian educators tell us that the child is never too young to have the fires of faith and love kindled within his heart. From earliest childhood in the heart of the child should be instilled a faith and interest in the fact that the universe was made by God and contains great spiritual principles which are capable of solving the problems of society and personality. In the heart of the child a desire can be aroused and a vision implanted which can become the completely dominating purpose of his life -- to be of service to man through his life in God as Father. Even a child can be inspired with the idea that he has a definite part in God's plan for the universe. He can become sensitive to the needs of humanity and it may become his "soul's sincere desire" to help everyone to attain the best and happiest life of which he is capable. In such a life he will be anxious to solve the conflicts that distort the minds of men with fears, angers, hatreds, and suspicions. From his desire to solve the conflicts of men he will become interested in the conflicts of social groups, races, classes and nations. From this vision inspired by love of God and man, and faith in God and man should come a willingness to sacrifice all, even his life, for the attainment of these ends. Upon such a foundation and no other can strong personalities be built. Such an integration involves the whole personality.

However, psychological investigations have shown that the period of adolescence is preeminently the period of the rise of religious consciousness in the individual.[20] It is during this time that the youth must form his philosophy of life, determine his life purpose and concentrate on some ideal. It is, therefore, a most important time for him to experience religion. During this period the youth will either decide for the church or against it.

Often the person does not feel a need for integration until he reaches adulthood. Here the process is a little different though the principles are the same. In the youth period and the adult period the process is much the same, and hence, differing from the childhood period.

The church has advocated for centuries that a man must be first of all convicted of sin and shown a need for integration. This calls for a new vision and a dominating purpose as a "guiding ideal" for their life. Such personalities can only be integrated through love for others. They must be integrated through love for others. They must be "born again" as Jesus told Nicodemus. Their motives must be traced back to their beginning and reconditioned for a new life. Then only can integration of personality begin -- in the new life.

After one has come under the influence of this new life he must become identified with some outstanding influence. In some cases it may be another person that inspires admiration and directs his interest from self-centeredness to social-consciousness, or it may be Jesus. Jesus influenced the men who

20 Ames, Edward S., The Psychology of Religious Experience, p. 214.

were his disciples by his contact with them but he did not entirely transform them. Transformation of their personalities came when their personalities responded to his personality, and his idea of losing that self to find a new Self -- a True Self. Jesus tried to show them that by entering deeply into the life of another they did not lose their own life but rather that by giving themselves to a great cause they did not sink their own personality, but acquired a higher, nobler personality.[21]

Jesus by yielding himself in utter devotion to the task of transforming the world into a Kingdom of Love -- the Kingdom of God -- stands before the world as the noblest and best integrated personality. He saw a world where men would live together on terms of mutual love and respect, a society which should be different from the kingdoms of this world because of better motives in the hearts of men. It was love founded on faith that unified the tremendous energies of his majestic personality about the noblest aims and purposes and made him a sharer of the lives and interests of all men in all ages. So does utter devotion to a noble cause or a great leader gather up scattered impulses, heal disorganization and divisions and cause the emergence of a unified, effective and consistent personality. When man reaches out in love to his neighbor his personality is enriched wonderfully.[22]

Reconciliation with God

For Jesus any human personality, no matter how debased, was of enough value, so that he would gladly give himself for

21 Worcester, Elwood, Religion and Life, p. 83.
22 Holman, Charles T., Cure of Souls, p. 229.

its restoration. There was forgiveness and redemption for all with him.

In order to spur man on to the highest life possible, it is frequently necessary to make him dissatisfied with the kind of life that he is now leading. Many persons have to be brought to a "conviction of sin" before integration can begin. Thus religion brings one face to face with reality and makes him discouraged with the inferior life that he has been living and sets a new ideal and goal in his path.

A sense of sin calls men not only to the realization of wrong in their individual lives but also incites them to social justice. This might be set down as a function of the church but it is more than this -- it is the function of every individual.

Through religion man is able to recognize his failures, acknowledge his shortcomings, seek forgiveness of his sins and become reconciled with God through Jesus Christ. The Catholic Church renders its worshippers a valuable service through the confessional, but man can come to God without the confessional.

It is generally agreed that sin is anything that separates man from his God. Since a well integrated life is one in complete harmony with God, obviously, before a personality can achieve integration it is necessary that sin should be wiped out. After a man becomes conscious of sin he longs for reconciliation. Jesus brought about this reconciliation. Though not conscious of any sin he identified himself with sinful men in sympathy and in his sacrificial love gave all, even

his life, to reconcile man with God. The sense of reconciliation and redemption brings about a happy adjustment of the individual to life.

Fellowship

Forgiveness and reconciliation bring man into a realization of the need of fellowship. He begins to identify his interests and purposes with those of his followmen and these begin to represent for him the fundamental, permanent and universal values of life. Being received into such a fellowship one begins to see life in its profoundest meaning and value. He is presented with an inspiring ideal which Jesus called the Kingdom of God -- the Kingdom of Love -- derived from faith in God and man. He comes to see that all the higher values of life are related to an Ultimate Reality. His drives and impulses are subordinated to the will of God who is working towards the same end. Through the church or any fellowship of the church group man realizes that he does not stand alone but is sustained in the accomplishing of the highest life and service.

Worship

Nothing serves a better purpose in bringing about an adequate, efficient and satisfying adjustment of the entire personality to man's total environment than worship. Worship seeks a response from and a fellowship with the Ultimate Reality in the midst of the life of today. Through worship in all honesty and sincerity man comes to know God and becomes

willing to do his will, and seeks power from him in the accomplishment of his purposes. Worship is so powerful as a means of integrating the personality because it brings serenity of spirit, inspires reverence, and lifts man into a Person-to-person relationship with God.[23] Only through communion with God can the inner organization of one's personality be achieved that is necessary for a satisfactory adjustment to one's environment. Out of a life spent in such "sweet communion", the soul is aroused to a sincere appreciation of a fuller, richer and more complete life.

Through worship man can revaluate his life from a steadier, calmer, and nobler point of view. Through worship he holds up his life in the light of the Divine Life. In worship he comes into the presence of God, and becomes united in one bond with God. At such a time no crisis can be so great that man is not able to say "I can do all things with God."

Prayer

The peak of worship is the prayer life. Auguste Sabatier has profoundly remarked that "prayer is real religion." Certainly one of the most fundamental aspects of the religious life is prayer. Prayer is born of our need for spiritual fellowship.[24] Man in his helplessness and anxiety naturally turns to some power greater than himself, and seeks help for his difficulties. Prayer should be used daily as a means of coming into a Person-to-person relationship with God. For

23 Vaughn, Richard M., The Significance of Personality, p. 228.
24 Jones, Rufus M., Pathways to the Reality of God, p. 240.

Jesus, prayer was an integral part of his life. In prayer he sought the harmonization of self, of the whole of his life, with the plan and purpose of God. Religion, as Jesus knew it, was perfect cooperation of man with God. In the prayer-life of Jesus man gets an insight into the nature and source of his personal power.

Whether prayer is regarded as subjective only, or objective only, or both, it is a creative process. Dr. George A. Coe has written: "It is a way of getting one's self together, of mobilizing and concentrating one's dispersed capacities, of begetting the confidence that tends toward victory over difficulties. It produces in a distracted mind the repose that is power. It freshens a mind deadened by routine. It reveals new truth, because the mind is made more elastic and more capable of sustained attention."[25]

Just exactly what, and all, prayer meant to Jesus we can never know. The results of his prayers are merely indicated and those not as clearly as we might desire. We are certain that prayer did not mean simply petition from God, since the prayer, "Let this cup pass"[26] had "No" for an answer. Yet he prayed with such power that his disciples asked him to teach them to pray.[27] He prayed with such conscious joy that at times the very fashion of his countenance was changed with the glory of it.[28] Harry Emerson Fosdick has said: "When the Master prayed, he met somebody."[29] His life deepened

25 Coe, George A., The Psychology of Religion, p. 315.
26 Matt. 26, 39.
27 Luke 11, 1.
28 Luke 9, 28. 29.
29 Fosdick, Harry E., The Meaning of Prayer, p. 38.

on another Life. In prayer he met and felt a Presence that disturbed him with joyous thoughts. His prayer was a dialogue and a fellowship as well as a friendship with God.

Whatever else prayer meant to Jesus, it was a source of power. Certainly, in the integration of personality, it can be a real source of power for man. Just as the Gethsemane prayer of Jesus stripped from his mind the last shred of uncertainty, so prayer can give peace, poise, power and courage in the time of disturbance.

Prayer may be an inner battlefield where man can conquer most effectively many false worries, trivial anxieties, morbid humors and all the unwholesome things of the mind that cause the body to become ill and the spirit to be irritated.

Prayer in the integration of personality may mean an expression of need, a release of the soul, a relief of inner pressure, as well as a conquest over severe subjective struggle. Through prayer the mind may be elevated and enriched; the spirit reinforced and refreshed; vision clarified, faith strengthened; confidence and courage restored and increased. After a period spent in prayer man can rise from his knees with an increased consecration and devotion to his task. He becomes once more adjusted and oriented in his inner life and outward actions. His personal powers have been summoned to greater activity and power.

The prayer life of Jesus bears strong testimony to the power of prayer. The praying of Jesus brought to him clearness and certainty concerning the divine will for himself.

In his prayer retreats he came to great and important decisions and determined upon courses of actions and formulated his code of conduct. In his perfect communion with God, Jesus derived such marvelous strength that he was able to face death so calmly and serenely that even his executors marvelled. All the great saints of history rise to testify to the effectiveness of prayer as an integrating force.

In Jesus as the most perfect example of an integrated personality, man finds the key to the fullest, richest and most complete life -- the Abundant Life. Jesus shows man how he, too, might attain the Life that he knew. The great purpose and ideal in the life of Jesus was the Kingdom of God. In that concept he saw God and man united. Through his unfaltering faith in God he had faith in man. In the unexcelled love of the Father he saw that love reaching every man and lifting him up to the presence of God. In the glorious fellowship that faith was strengthened and that love extended to service for humanity. When God and man met face to face man achieved the intergration of personality.

In the words of the poet, Richard C. Trench, we can truly say:

"Lord, what a change within us one short hour
Spent in thy presence will avail to make!
What heavy burdens from our bosoms take!
What parched grounds refresh as with a shower!
We kneel, and all around us seems to lower;
We rise, and all, the distant and the near,
Stands forth in sunny outline, brave and clear;
We kneel, how weak! we rise, how full of power!
Why, therefore, should we do ourselves this wrong,
Or others -- that we are not always strong --
That we are sometimes overborne with care --
That we should ever weak or heartless be,
Anxious or troubled -- when with us in prayer,
And joy and strength and courage are with thee?"

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